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Fig. 34. Dwelling in Makonanam (Ojek Family), Spanish Guinea.

344 fire gets too hot for him, and wards off the smoke from his face
517 like a person gently but firmly sending a little child away! He
538 looks as though he is talking to the fire and delivering a speech to the logs. Everybody listens in silence, everybody hangs on his words. And then follows a deliberate pause, after which he begins anew with impressive intonation; and at familiar places all the listeners enter into the narrative with a brief choral song in response to the solo part of the old man. Or there may be a
344 bit of gossip to relate, with a hubbub of biting words, an oc-
517 casion for spontaneous gaiety to prevail. On yet another oc-
524 casion a performance by a famous xylophone artist will draw
533 the population to the meeting house. The entire village, women and children included, takes part in these recitals; the children beat out the rhythm with small pieces of wood, while the women, with great dignity, beat together groundnuts and ngon which represent the "fee" and, softly humming a refrain, cast a meaningful glance in the direction of the tireless player.

342 The dwelling (ndă; plural, mandă), Figure 34, like the meeting house, /70/ /Fig. 34 appears here in the original text/ has a gabled roof and a rectangular ground plan. Like meeting houses, dwellings have both temporary and permanent forms.

8: Bennett D-5 (ca. 1898) 1899 FH9 Fang FH9

now responsible and liable to two parties; if he is reasonable they all meet and talk the palaver. If the palaver is serious, each party appoints his *ntol* (ambassador). The palaver is usually talked in the main street of the town, before all the representatives of the interested clans, and before all strangers in town. The Fang are born orators, and remarkable gestures and orations are made while talking the palaver. The speaker usually walks backwards and forwards grasping and leaning upon a "palaver stick." He commences with: *M'zona* (I say thus); when speaking for another he says *A'zona* (he says thus); when speaking for the people of his town, *Ba zona* (they say thus). Sometimes the *ntôls* (ambassadors) sit in a canoe in the middle of a river or a stream, and talk the palaver, the injured parties being on either side of the stream. The case is talked, the goods demanded in payment stated, and an effort made to *kik nsang* (cut or end the palaver). If they succeed, then the palaver is *cut* (ended), and a dance follows; if no agreement is come to, the meeting breaks up and a tribal war exists between these clans.

Salutations.

There are three salutations common to all. Two friends meet, they each grasp the arm of the other, high up on the biceps; a slight pause is made, then the hand is slipped down to clasp the wrist. This is also the customary salutation used by the Bulu.

Two friends meeting salute by embracing.

A traveller entering the *abeng* (palaver house) walks over to the headman and sits on his knee a moment, at the same time placing one arm around the headman's neck.

Hospitality demands that all strangers be served food by the town women to strangers in the *abeng*.

Wives are loaned to guests.

Coarse conversation is indulged in by old and young of both sexes.

Considerable license prevails among the unmarried; less so among the married.

VIII.—*Invention, Natural Forms, Conservatism.*

Invention.—The arts in use are common to all the different clans of the great Fang tribe. Any new discovery as the working of iron is credited to the dwarfs or *nqui*. The natives are always ready to admit that the *nqui* are very clever; they have a saying "no person knows like a *mon nqui* (dwarf) what is inside the forest." When obtainable the natives use an imported saw, or file, and admit its superiority over their own crude tools. A Fang may be impressed at the knowledge and power of the white man, but is not greatly surprised; the reason for this is that many white men are credited with possessing supernatural powers.

Some of the clubs, tools and weapons approximate to the natural forms of the branches or roots of trees. Axe handles and the handle of a certain kind of adze have